M 2110

Thurdsay, March 6, 1972

Group II

Barn

MR. NYLAND: Where's Manocher?

Manocher Movlai: Here.

MR. NYLAND: . . . . to you. (Toast)

This Thursday evening is sometimes a very good meeting because it is before we start on the weekend. If I wait with a few announcements until Saturday lunch or Saturday evening, then half of the weekend is gone. I have to say something that is important and we can consider it preliminary before we start working -- working, as it were -- yes, before we start discussing Work and your attempts.

The first thing is income tax. It's very important that you understand that, that you understand the importance, particularly when it refers to the activities. I said already a few words about it the other day. This coming Saturday afternoon, after lunch, there will be a meeting. John Marshall will conduct it. I have a list of the names of the people who I definitely want to be there. The office has the list. The reason why I really insist is that anything that can be held against us, anything that is illegal or where we are trying to get away and hope that we are not caught, is out of

the question as far as I'm concerned. And it should be considered in exactly the same way by you, because if you don't, and if there is the slightest indication that we are wrong or have done something that we should not have done, it is not your own affair anymore. You are engaged in this kind of Chardavogne work. Any reflection on any one of us, particularly those who belong to the Chardavogne Activities as a whole, reflects on all of us. And it might make it extremely difficult for us even to continue to exist.

So I ask you quite seriously that you will be there at that meeting. You forget about your physical activities. We can have the meeting here in this kitchen or perhaps upstairs. And it is a question for you to find out what to do, to ask questions and to see that it is attended to properly. Because again I say, I will insist that it is being done. I will ask someone to take a record, that is, tape -- tape the meeting so that we know exactly what we suggest or what has to be done and that you cannot find any particular reason for not remembering it.

That is one thing. The other is a little announcement which has to do with behavior of the group as a whole; although it may only refer to a few, but they create a bad name.

When I talk about caring, I have reference to the use sometimes of certain things or instruments or whatever it may be - tools or cars - which, when they don't belong to you, you should treat better than if they even belong to you. I've decided to stop re--renting cars out. It is no use for me to ask you to be careful about it, because you're not. And I'm not going to carry that kind of a burden any longer.

I'm not here to educate you. I'm here to tell you how I think your behavior should be at times. If you cannot fulfill that, I will take away whatever I can to prevent you executing that kind of a tendency and only

reduce it to the possibility of doing it on your own territory. I know it is an impossible task to ask you to change, but if there is a willingness that you really want to, you can. But so far it has not been proven to be correct, at least for the time being.

I will stop renting and I will sell as many of the cars that we have accumulated as I possibly can. I also have in mind with that to reduce expenses because the cars, as they are now, having to be insured and having to have a license when we use them, is much too much of an expense when the proper use is not made of them.

The third point I want to make is that, regarding the weekends, I would like to come back again to what we have had last summer when we had certain Friday evenings when we discussed the responsibilities and those who could be in charge of certain projects. I think that spring, since it is now practically here, that we have to concentrate more and more of our physical work on the Barn itself. There may be still a few exceptions for Saturday, but I would really ask you to come on Sunday, at least, and then to concentrate on the kind of work that has to do with the Barn - and not necessarily with what you would like to do - although there may be certain places where you have to be and it is not the Barn - maybe, let's say, the Village or maybe Amity or maybe like we have done with the little garage. It can be possible that there are projects that require sometimes a group of people to be at a different place. But most of the work I would like to have done here.

We have a great deal to do and it should be done by the people who are willing, under the management of about, I would say, ten people. I will ask Robert to remember what we used to do at such meetings on Friday, there there were at least ten people who are responsible for a group, a little group, particularly when there are new--newcomers, that they then would know where

to go and to whom they could become responsible. But that it does require on the part of those who take on that responsibility really to discharge it, not to go home somewhere else or not to be found at the place where they have a certain project. They work with the people on that project and don't divide themselves. And when they have to run around and attend to a variety of things, it has to be done in such a way that they are more or less permanent in one project and become responsible for those who work with them.

Again I say this may be a little bit of an ideal state. But I don't see any reason why we cannot try it. And I think it will have many advantages, particularly that one wo--learns to work, how to work together, and that there can be a certain tone set by the person who is responsible as an example. And that perhaps, because of that, you might be reminded once in a while, while you are working, about the reasons why you are working, and to be reminded that it has a different kind of a quality than just physical work or sometimes even having a good time. Also about that I will ask you to help me. I will try to insist on that as much as I can and as little as I can be as autocratic.

And it is not - again and again I say this, ten thousand times - I'm not a school master and I'm not wishing to be a king and I don't want servants. I want people to stand on their own feet in their own right. But I want them to understand that cooperation and reminding each other of Work is an essential something that belongs to this Barn. And for that reason I mention it now here in this group, because you people are here in Warwick.

I do not really like people on the periphery. I do not like people to just come and take what they prefer. I do not like people to come and ask to come to, let's say, Movements when they don't partake in anything else. Either you take it whole as it is or, I would say, don't take it at all. And if you have particular difficulty with yourself, that you cannot really

conform to these kind of rules, I wished you would think about it, because what I'm asking you may be a little unusual for you. It may be a little bit against the grain. But it is that kind of discipline that I feel you need very, very much, because you're not sufficiently man. You still go from left to right without any rhyme or reason. You don't have control enough and a wish enough. And you don't want, at times definitely, not to sacrifice certain things that you ought to get rid of. And it is with that in mind that I feel that if you really can work together, you will derive a great deal of benefit from it.

There is an enormous strength if one can imagine and even see certain groups, five or six or seven or whatever, each consisting, let's say, of about ten people who are working together on some kind of a project and stick it out, not to go home too soon, not to be lazy too soon, not to waste too much time in drinking a cup of coffee too long, to really be honest.

The weather is now a little bit better. It is not so difficult anymore, I hope. And of course when there is rain and when there is snow or sleet, it is a perfectly good reason why it may be difficult. But at the same time-- And I'm saying this now for those who really can use it. It is not for those who already know a little, who do know what is needed really, and who see themselves, for that reason, being engaged in this kind of work and also then, even to some extent with enthusiasm, wanting to do it for their own sake because they have realized already that there is a possibility of growing up for themselves.

I wanted to say these things in a general way and I hope that you will mind them, that you will think about them, that you will really consider it.

There have to be changes. Certain changes must still take place. We're not at all where we should be. And we're not at all at the point where

it can even be maintained on its own. You still need me to help you a little. And I still have to remind you, regardless of what I like to do sometimes, that is, not really to ma--remind you, to just let you go and see what you make of it and to see if there is really a chance that the ideas of Gurdjieff have been implanted into some of you, a sufficient number that it can be maintained.

I say several times: What will you do after I've died? It does not mean that you can figure out how long and how many years I still may be here on this Earth. And you don't know at all what my plans may be for the future of how I wish to spend my years that I'm still a--allowed to be here.

But I would like this kind of a Barn to be a unity, with crafts and handicrafts, with ability expressed in all kind of activities, with attempts that we make in order to make something of it and to make it well, to do it in the right way, to be open about our mistakes, to know when things are not going right - and that then I will have the courage to tell you: For heaven's sake, why don't you? Because the alternative is that if it doesn't, if it doesn't work out, I stop it. And you must know that. I'm not bound at all by the activities. If they don't work out, if you cannot do it or if it cannot be done, or if you don't want to do it, it is far better to be clear about that. I will be the first one to tell you: Let's forget it, let's break it up, let's simply say it's a striving for something that seemed worthwhile. And maybe I would have to come to the conclusion that it is impossible. And sorry as I would be, terribly sorry, I would still have the courage to tell you and to let you go, because then I would close this Barn, very much like Gurdjieff closed the Prie--Prieure when he realized that he could not fulfill what he had set out to do as a result of certain conditions and circumstances over which he had no control. But coming to that realization,

he was a man with a very strong character and he gave up Prieure and he sold it. And he retreated to his apartment at Number 6 Colonel de Renard and stayed there for the rest of his life until he died.

You see, it is nothing unusual to have to admit that certain things do not work out. It may be in some instances my fault. It may be sometimes that I have an idealism that cannot be realized at this time. And again I say it does not matter, because whichever way the wind blows, I will always walk.

Try to understand this. I mean it in a very great simplicity. There's no fuss, no fanfare, no fringes, just straight. That's an aim. If you can understand it, let's all work for it. If you cannot, see what it is that prevents you. If that gives you a solution, you must make up your mind to wish to continue to be here and help, or you must make up, it may be then, your heart, to go away.

And so the main reason which will sustain this kind of possibility is based on our own understadning regarding Work on oneself. And we now change the meeting into a different kind: to find out what can sustain us, what can make us, ordinary human beings as we are. and having a wish to grow up - because undoubtedly in our good moments there are such wishes - that we try to find out what could be the best way or sometimes even a shortcut or what can be the advice of others who are trying to do in the same manner what all of us really should do, having an aim and defining it, and seeing it, walking towards it and trying to help each other on the way.

I would like tonight, when you talk, that you formulate whatever may be your experience, whatever attempt you did make, whatever there is that is not clear. I would like to ask others to listen well, to see if they have statements that they can make based on their own experience but related to

that kind of a question - not, again I say this many times, in any kind of an idea that you can teach. But it may be possible that you can say certain things that would become an exchange. And for that reason, it is worthwhile because those who are stimulated by the statement of someone else may recall that there was something for them in their life similar to it, with which they had certain dealings and perhaps even they tried to solve it, if it was a question. And if it helped them, that then they have a perfect right to say that that was good in their case; as it were, put it on the table and let it be there. And don't be disappointed if people do not agree with you. It was your food when it was your honesty. When you put it on the table, you just give it as an indication of your Work and what has been your experience. And in giving it, you let it go because you don't give it, not primarily, in order to be received. You give it because it was alive in you. You have a right to talk about that as an expression of your life. But you must not be attached to it, that you think that it is necessary for someone else to take it in the same way as the way you digested it. Their stomachs are different. Their psychological attitudes do not cover each other in that same sense that you are identical. You are all different from each other. But the principle of Work, particularly the principles involved in the application, are so similar that it is possible to discuss them in a general kind of a meeting.

And I would like for tonight to see if you can have that kind of a meeting, so that I can sit and watch you. So please go ahead and make your statements.

Linda Newman: Mr. Nyland?

MR. NYLAND: Yah.

Linda: I'd like to talk about an experience I had about a week ago. It was

at the end of the day and I was very tired and I lay down to rest and I--the--I seemed to have an equilibrium in me and a simplicity. And at that time my mind and feelings said: if only something could just see me as a breathing body. And I tried to do that and immediately it went over into an experience of a realization of my existence. The experience remained for a certain period of time and because that experience remained I was able to do something which I'm -- I don't quite clearly yet understand, but it seems very worthwhile, and that is that some--something of me knew that I was a three-centered being and was able -- knew that there was a body, mind and feelings, and was able to focus in on--on different parts of me and just watch it, like my mind, allowing my mind to go on just enough not to take over but to see a little bit about the character of it. And I collected all kinds of a certain kind of data.

This something was something that was in me; it wasn't outside of me as I've had--had experiences of. But it seems very worthwhile in the sense that I knew definite things about myself when it was over. But I don't know particularly like where the--this something of me relates to impartiality or--or something separate or data that you can collect. But as an experience it was very, very useful because it opened a lot of different possibilities, a new way of seeing myself.

MR. NYLAND: Yah, it's good, and I think we can talk about it. But let me say this, that if you, as it were, now talk to a group and don't talk to me, you have to be a little concise. And if there are different aspects of an experience, you really should select just one or two, and not go over into a description of a variety because then you make it very difficult for someone else to pick up the same thread. But you have heard what she said, so who has any suggestion, idea?

Linda: Mr. Nyland?

MR. NYLAND: Yah.

Linda: Do you want me to say--speak about one aspect of it?

MR. NYLAND: No, I think you mentioned several. They can pick up now what they like.

David Petraglia: Mr. Nyland.

MR. NYLAND: Yah.

David: David.

MR. NYLAND: Yah.

David: I would like to try to say something about that as I understand it, because I think at certain times, always in relation to--to Work, that I--I, as a result of being very much oriented towards Work, find myself with a sensitivity towards my own processes - that's what I would call it. And the way it has been useful to me is when I'm actively in life with that kind of sensitivity. I don't relate it directly to the existence of an 'I', but it definitely for me has something to do with the level on which I'm functioning. And if I'm engaged, I very clearly in that kind of a state know where my excesses are coming into the picture. And I maintain a kind of balance for myself with that sensitivity, when it's there, which allows me to function in a much, much more becoming way. But it does not for me lead to Work because it's a process in itself and it's using my energy.

I think that's all I could say about it. But I think it has value for me in that way.

MR. NYLAND: Good, David. Has anyone else something that they could say, agreeing with the statements that have been made or disagreeing or adding something to it? Who can?

Doug Homs: Mr. Nyland?

MR. NYLAND: Yah.

Doug: It's Doug.

MR. NYLAND: Yes, Doug.

Doug: I kind of don't have very much to say to that other than that what you say strikes me as very real and somehow helps me, what you said about that experience. I don't have anything to comment about it as such.

MR. NYLAND: Of course, you can simply say that is helpful for you.

Doug: Yes, that's what I wanted to say.

MR. NYLAND: Yah, which is right because it may remind you of something similar in yourself - and you don't have to describe that if that what she described was enough.

Who else?

Iris Siegal: Mr. Nyland?

MR. NYLAND: Yah.

Iris: I'd like to report on the task that you gave me.

MR. NYLAND: No, no, no. We still stick to this now.

Iris: I'm sorry.

MR. NYLAND: Yah. Let's wait a little bit and see if we can exhaust it a little more.

Peter Heim: Mr. Nyland?

MR. NYLAND: Yah.

Peter: About sensitivity in that way, I -- I have experiences very often connected with my breathing and that what I think is a state similar to what Linda described. And for me, I think--I think there's very definitely a point where an awareness can enter. I think it's a twilight type of state and sometimes the combination of maybe a balance and--after physical work and a little bit of looseness for myself, that I find it's a very good time for--for the entrance of something impartial. I think it's very close to

that so I wouldn't necessarily say what David said. I--I think that--

MR. NYLAND: David doesn't exclude it. Only he said by his experience it did not really go over into it although he had to admit that it was worthwhile. And so of course Linda feels the same.

I think I -- you're right. I believe that it is quite close to the possibility of becoming impartial. But then one starts to define it a little bit too much, and it is not the result of the experience itself. It becomes a result of thinking about the experience and then afterwards realizing that it may have been close to an impartiality, without having the actual experience of it. If one makes an attempt at such a time, it can go over quite definitely into a different kind of an experience. But then certain aspects have to be changed. So in that way I would agree with David. It is only a question of making another kind of an attempt that makes it go over into a different form of a realization or an experience which is much and much more objective than what Linda described so far.

Linda: Mr. Nyland?

MR. NYLAND: Yah.

Linda: At a certain point I did do that. It's--there was at--at various times it was something that I was able to see was my mind trying to do something, talk about Work, and I--and it was way off and I knew that it was, and at one point I was able to reduce that kind of activity to something simple, just have something see a body. And at that time I began to move, raised myself, move my arms. It's for--For me it's still not partic--it's not clear, it's not clear exactly like a quality of objectivity or impartiality. I could have done that but there was something that isn't particularly clear.

MR. NYLAND: No, you're quite right, Linda. That is right, because what you described was much more of an emotional experience.

Linda: Yes.

MR. NYLAND: And the realization simply is then that I know I exist. But I have no particular reason even to try to define it or to go about theorizing a little bit of saying that now I ought to be impartial - because then, I'm afraid, it gets spoiled. At the same time, there is a possibility that something becomes so clear that I don't have to use my mind. And then it is as if at such a time I really am quite free and there is then a possibility at least that something does exist which is aware of me. But it cannot be reached at that time by making a special kind of an effort in an intellectual sense.

Linda: Can I say one more thing?

MR. NYLAND: Yah.

Linda: What--what is it? Is there--is there anything that exists at least in principle in what is there in something of me noticing or something of me actually watching it? Is it just my ordinary mind?

MR. NYLAND: I--sometimes it is your ordinary mind. But it is, when it then starts to look back on what has happened, in considering it and you try to formulate or put it in certain words, of course it can become a description of how you were. But when it--when it takes place for oneself and it is emotionally tinted, there is very often something else that also exists which is not really emotional, but it gives you a certain knowledge, very much like an intuition gives you a knowledge about yourself or about certain events. And they are not defined in any intellectual way, but still they lead to knowledge.

Now where this comes from, when I am in an emotional state and the state is high, or rather it is a state which is almost, I would say, desireable because there is a certain peaceful influence and I see that - that is, I experience that - that what gives me an information about such a state is

a level of my being which is different from my feeling. When I explain that for myself what it actually is that I consider my being, that has much more to do with an instinctive acceptance of myself as I am, without going into any detail of description and not wishing to have my mind even define it, but simply continuing as if sometimes like, in an emotional state of prayer, there is something else that starts to talk besides my mouth uttering certain words. When this feeling starts to become noticed by me, there is something in me which will notice it, and that belongs much more to the totality of myself. And I can only say that is sometimes intuitive, sometimes it is instinctive, and sometimes it only can be explained as the result of a being existing. But I don't want to go into detail again because then I start to describe it, and then it starts to affect my emotional state.

Can you agree with that?

Linda: Yes.

MR. NYLAND: All right. Is there someone else who wants to add certain experiences of himself also?

Peter Cunningholm: Mr. Nyland?

MR. NYLAND: Yah.

Peter: Peter Cunningholm.

MR. NYLAND: Yes.

Peter: I--I've had similar experiences to what you've just described, I believe. Recently when I've come more or less to the conclusion that my--my mind leads me astray much more than it helps me, and that at certain--at certain times, with this realization as a background and being at a--at a relatively good place for myself, I've been able to let my mind, or it's allowed me or it's become much more quiet, so that at that time I could have a realization of myself existing without the activity in my mind interfering.

MR. NYLAND: Yes, I'm quite certain that it is possible. But don't forget, when you have to tell your mind to be quiet, what is it that tells that mind? You see, it's very difficult because it's really your mind that would have to tell your mind. That means that you have to pay attention to that kind of a-- Can you drink some water?

Arlene Prince: I have, Mr. Nyland. It didn't help. Shall I leave?

MR. NYLAND: No, no, no. If you have done everything you can do, then that's it. It's all right.

If you have to tell your mind with another part of your mind, attention has to be paid to the mind, as it is and you don't want, by something else that has certain authority, and the difficulty is always that you become too much involved, because simply saying to your mind "don't do it" or "don't think that way" or "reduce your activity" many times is not enough. And when you continue to insist on it and as it were concentrate your attention on making the mind function less, you have lost all kind of energy that has--had--that should have gone into your emotional state. And you don't really bring it back anymore. Only you fool yourself a little, but it--you think it is still back because that what is an emotional state has left an imprint and you still believe that it is there. And it is only a shadow.

So be careful about such things, that you try to reduce the mental functions while you are already engaged in an emotional state. It is far better to forget all about it and start over again, but then in a state in which your mind is already reduced so that you don't have to talk to it. It will help you much and much more. That is one way, of course. Another is not to let your mind be, as it were, be noticed too much.

If you can change your condition in which your body is, in a state of activity of the body, logically the energy will go in that direction and

less and less will go to the mind, and then your emotional energy can really find full expression, particularly when you need your body to express it.

You understand that?

Peter: Yes, sir. Thank you.

MR. NYLAND: Yah. So, maybe we have exhausted that particular one, although I don't think we have, you know.

But is there anyone else who can say certain things about it that you would like to say? You understand why I keep on hammering on that. I call it a state of lethargy. But it is a good kind of lethargy because you are attentive. At the same time, you don't really prod yourself enough. You become too passive.

George Sharp: Mr. Nyland?

MR. NYLAND: Yah.

George: This is George Sharp.

MR. NYLAND: Yah.

George: Just yesterday, on my lunch hour, I decided that I was going to spend a short bit of the beginning of my lunch hour trying to just sort of sit quiet and become a bit more settled in myself.

MR. NYLAND: Well, George?

George: Yes?

MR. NYLAND: This is a--an experience which is a little different from what we talked about, wasn't it?

George: Well--

MR. NYLAND: Or is it similar?

George: I thought that there was a similarity and a result of trying to do that, because in the process of trying to do that I--I had an experience of a realization of myself existing in the position that I was sitting.

MR. NYLAND: You can add a few more words, George. (Timer had sounded)

George: Yes, and I know that the--from the past when I've had this type of experience that I usually lose it by considering it, by becoming overwhelmed by it, because it very rarely happens.

MR. NYLAND: That's right, that is--is similar.

George: And what I did was immediately try to use it by th turning of my head, some form of motion of my body.

MR. NYLAND: Let's turn the cassette.

Turning of the head is not really enough of an activity. You can do it, but again it will not help you to be more awake. The activity has to be quite sufficient sometimes to occupy the mind in relation to the activity or, if it is the activity itself of the body physically expressed, if I want to continue with my emotion, then I want the body to express myeemotional state.

George: I--

MR. NYLAND: Do you--do you see what I mean? Because you lose it.

George: Yes.

MR. NYLAND: The same way as when you say you turn your head, you have lost it, I'm quite certain, at that time.

George: But how can you use that, I mean what can you do, I mean, to--

MR. NYLAND: Supposing I am emotionally involved and I am quite--I notice quite definitely that I have a certain state of excitement or that there is a wish for an expression. I use my body to express it. I talk loud or I yell or I walk up and down and swing my arms or I stamp my feet. All of that of course is intentional as an activity of the body but it uses up the energy which is emotionally intended in a certain expression of my body. And it does require then, because of that intentionally doing it, that something is in command which gives me at that time a very great opportunity to become aware of the behavior of myself.

George: I understand what you are saying.

MR. NYLAND: You see, yah.

George: It's a certain--

MR. NYLAND: It is--I go along, as it were, with the wind of my emotional state.

George: Right.

MR. NYLAND: I realize that that is what is affecting me. I'm not interested in finding out where it came from. But I use it for my own purpose. I make use of that what happens from the outside affecting me for the purpose of my own growth.

George: Yes, Mr. Nyland.

MR. NYLAND: All right.

So, Andrea, you said you had something to report.

Andrea Asti: All right.

MR. NYLAND: Was it Andrea?

Iris: It was Iris.

Andrea: Oh, I'm sorry.

Iris: It was Iris.

MR. NYLAND: It was Iris. I see. Not Andrea. Good. I mix them always up, you know. So, Iris, tell.

Iris: The task was to do five thing thoroughly every day because of a superficiality that I saw in myself and wanted to do something about. I approached the task initially with great enthusiasm and a kind of faith, and I would do things that I knew would encounter some resistance in me towards completing. And I was alert to the little things that happened in me that made me either get distracted or rationalize. But I overcame it many times and at the same time was alert to when--

MR. NYLAND: Be a little--be a little shorter now, because the description of the task, of what you did and the result, you can say much simpler. You had a task for five times to do something more complete than usual. So, what did you do?

Iris: One example was cleaning my kitchen. I started cleaning the stove and kept finding more parts that needed to be cleaned.

MR. NYLAND: How were you when you did that?

Iris: I was determined to do it as thoroughly as I possibly could.

MR. NYLAND: Good. Did that help you to see yourself?

Iris: It helped me to see myself at that time, yes.

MR. NYLAND: Because that's the whole idea.

Iris: Yes.

MR. NYLAND: You know. And if it is sufficient for that, that the seeing of yourself is very much like an observation process in which then maybe something is aware of you doing that, that is the purpose of the task. So you don't have to embroider on it. What did--what else did you do of that kind? When did you happen to think about it again and when did you do something again more complete than usual?

Iris: I was playing the piano and instead of stopping at the hard part, I went through the whole piece that I was playing.

MR. NYLAND: Ah, it's not the same, because in playing piano you are not engaging all of you so easily. That is only a matter of endurance, of not giving up when the technique may be a little bit difficult. It does not require necessarily some of the other centers. For instance, the feeling center need not enter at all when you are technically engaged. Your head most likely, but that tells you to continue and not to give up, but it is not present to what you're doing in the activity. You see the difference?

Iris: Many times when I was doing--

MR. NYLAND: Do you--do you see the difference?

Iris: Yes, I do.

MR. NYLAND: Then you must say that.

Iris: I do.

MR. NYLAND: Otherwise I lose contact with you. All right, let's see what else did you do.

Iris: It was many times things in the nature of cleaning and other things were less like that, like writing a letter and finishing it.

MR. NYLAND: Yah, you see. You miss it a little, didn't you? Do you see the difference?

Iris: I see the difference.

MR. NYLAND: I can write a letter with all of me. When I'm so engaged in my fingers holding a pen and the paper, and I hold it with my other hand and I bend over, my posture, my body is there, it's going to write. I want to write and my mind wants to be there because I want to see that the notes or whatever it is that I'm writing are there correctly. And I want to do it, and I put as much pressure if necessary on the pen in order to get it onto the paper. And all of me is engaged in that activity - not finishing the letter, that I don't care about.

If I'm talking to someone and I look at the person, I have something to say and I want to formulate it correctly in some way or other. Maybe I want to convince him, and I have to emphasize it and I have to raise my voice, or I have to do certain things and I have to (nod) with my head, I say it is such and such. Or if I shake hands with him, I said "Thank you!" or "Goodbye". All of me is in my voice. It is in my handshake. It's my whole posture. It is totality of me that is talking or saying goodbye or wanting

to communicate something to someone else. Those are the examples. I open a door. I want to do it with my whole body opening the door. I want to be present, as it were, to that what I open. I get hold of that doorknob and I pull it and I see it and my mind is there that the door is turning, and I do it with that kind of an intention. Then I'm all present to that.

You see it. I hope you see the difference. It's not going against the grain or to finish something. It is to do something then, with all of me, to do that at that moment. Is that clear?

Iris: It's clear.

MR. NYLAND: Then will you do it again?

Iris: Yes.

MR. NYLAND: Select certain conditions, certain activities where you can really be present with all of you, like fixing something. I -- Many times I say fixing a watch or in--with intention saying things, figuring things out, concentrated, trying to add two and two together. All right?

Iris: What I did, Mr. Nyland, was an attempt to go against the grain.

MR. NYLAND: Yah, I know. And that is not what I meant. I meant at the time to make myself complete. The reason for that is, if I make myself complete, that what are the three functions do no function independently. They are united with each other. And because of that they take over the functioning of each other and there is not as much at--energy going into their functioning, than only what is going into the unity of the functioning. And because of that there is less and less of the attention going into individual activities of the centers. And it looks then as if that what is activity of the center is stopping, and in its place there is a level of something else which is like a unity. And this approaches the possibility of objectivity. I hope you can understand that. Yah? All right.

Nicole Chabert: Mr. Nyland?

MR. NYLAND: Yah.

Nicole: I think I am confused as to how to try to Work on myself now. It's my mind getting in my way. For quite some time I haven't had any experiences of an objective kind, and when I try to Work it seems that my mind has a negative attitude towards my attempt. And if my wish is stronger there is such an identification with the anticipation of an awareness that I spoil the attempt.

MR. NYLAND: Why is your mind so objectionable?

Nicole: My mind tells me that I can't--I can't--I won't wake up or that I can't Work.

MR. NYLAND: Can't you tell your mind that it doesn't know what it's talking about?

Nicole: Yah, yah, I try.

MR. NYLAND: Then you don't have to pay attention to it. Can you n-- Can't you be convincing about telling your mind?

You see, if you cannot convince the mind, you have to do it at another time. Because trying to fight against the mind requires energy. And you become engaged in that in an unconscious way. And again there is very little left for the wish to Work. Either there is something that tells the mind to shut up, which can be by means of an emotional state. It can reduce in relationship to the mi--to the feeling; it can reduce the activity of the mind as if it is really nothing.

Nicole: Yes, Mr. Nyland. I've--I've been in those states where I--there was no--the mind was not (in the way).

MR. NYLAND: Good. Then it's all right, and your mind doesn't function anymore. It's okay.

Nicole: But I was never about to--to use that emotional state to turn into an awareness. And I remained in that state without being able to use it.

MR. NYLAND: Why wouldn't you use the emotional state to go into--over into an awareness if you can?

Nicole: Isn't a--I--I was in a state, but identified with it. I had to go--

MR. NYLAND: Yah, of course, whenever one is identified too much it's not the time for Work.

Who has had similar experiences? Because I think they are quite common. Whenever you make attempts you will find yourself in different conditions wanting to Work and also you find that you cannot really Work then and that you have to wait. Who--who has experience like that, because all of us do it.

Yah.

Betty Greenwald: I have that expereince a lot, and I always think it's because I'm lazy that I can't Work on myself.

MR. NYLAND: Well, if it is laziness, maybe it is so then.

Betty: Is it? When you said that it's because you're too identified with the state, I never really looked at it that way at all. And I've been accusing myself of just being lazy.

MR. NYLAND: No, I don't think it's laziness. It's really that you have a condition of your machine which is not conducive.

Betty: Can that go on for a very long time?

MR. NYLAND: Oh, no. After a v--little, very short time it's changed again. The machine, the mechanicality of a--of a person as a personality changes practically every breath. Not at all. It--it can be the next moment that it can already have disappeared.

Betty: Then it could be a mixture of wh--of laziness and identification.

MR. NYLAND: If it is laziness you would know it because usually the laziness applies to all three centers. You don't want to get up, you don't even want to think about it, and you have no feeling, you know.

Betty: Then it must be identification and not--

MR. NYLAND: I think there is--there's a--an imbalance. It is something that is between the different centers taking up too much energy. And you have no way of directing it because it goes in one direction a little bit too much. You have to wait till it comes down.

Betty: Thank you.

MR. NYLAND: Who else has experiences like Nicole?

Fritz Kraai: Mr. Nyland?

MR. NYLAND: Yah.

Fritz: Fritz Kraai.

MR. NYLAND: Yah.

Fritz: Perhaps it's similar. In the task of writing down each day's attempts, I seem to come up with the problem of always being distracted. And finally, one--one morning it seemed that every time I was about to Work there was always something ordinary to take me away, whether it was feeding an animal or anything around the house.

MR. NYLAND: But, Fritz, don't Work then.

Fritz: Well, what happened to me was my distractions struck me so that--and they seemed so present that I finally resolved that--that they were there, and each time I was distracted I took the beginning of--of what had distracted me, each new thing, as a time to set out and attempt to Work.

MR. NYLAND: No. No good. You theorize much too much. You don't Work. You're so busy trying to undo what there is, you--that has no success. Take all the obstructions away. Even if you want to be quiet and you might--you

think that the telephone will disturb you - take it off the hook.

If I want to Work, I want to Work. And I make conditions the best way I can until maybe later I can do it in any kind of a condition or at least in much more difficult conditions. But in the beginning we're beginners. I've got to be extremely careful that I am not losing myself too much. Even if I have already an involvement in an emotional kind, it's not very easy for me to use that energy for a different purpose of objectivity. But only when I am so engaged in something I see myself being taken by it, I'm so sorry that there is energy of that kind that I cannot use, that it is very much worthwhile to try to use it. Even if I find out I cannot do it, it's worthwhile because I establish the conditions for myself in which there is a possibility of Work or not. And if I'm not a fool, then I will heed it. I won't do it again and again. I will simply wait and say: No, I cannot Work now because I know and I have never been able to. But I Work at times when it is much and much easier. And then I can perhaps, at such a time, increase my desire for, let's say, an emotional state.

I would say this, you see, Nicole. When I want this, something in me has to be linked up with that emotional state. As long as the emotional state is for myself, I will never be successful in Work. But if my emotional state - maybe enthusiast--enthusiasm, maybe love, maybe kindness, maybe willingness to express myself for the sake of something that is worthwhile - it is possible that then, if I include in my emotional desires - because that's what they are - certain things that do not belong to me, that have reference to someone else, the more I can include that kind of a love - I call it that way because it is a good state to be in - of really excited of an emotional kind, that I want something for the sake and the benefit of someone else - it's much easier for me to convert the energy. You see, if it is bound to me I can't do it.

Nicole: . . . . . in a form of self-love?

MR. NYLAND: Self-love is bad, but love of mankind is too general. I have to find something that I really can conceive of as existing. And the two ways that one knows, one is religiously love of God, one--the other is objectively love of 'I'.

Nicole: How can I strive for that?

MR. NYLAND: Love of 'I' helps me. That is a solution we can use in Work. Love of God you can use in a religious sense, but you fall over into all kind of sentimentality so easily because it is not defined well enough, and it takes a very long time before God as such, which I love, can actually be present to me. That is why we use the little 'I' in order to have something that is feasible and possible. And then my love towards that, when I realize what this little 'I' is apt to do and how it could help me, I will love it because I love it as a guide.

Nicole: But when it was there I loved it, but it's not there now.

MR. NYLAND: Huh? When it isn't there then you cannot love it really, but you can make it. One can love at a distance sometimes, Nicole. I can imagine little 'I' existing wh--even when it isn't there. Do you see what I mean?

Nicole: Ummmm.

MR. NYLAND: Love of that kind is not bound by distance.

Yah?

Clai Morgan: Mr. Nyland?

MR. NYLAND: Yah.

Clai: It's Clai.

MR. NYLAND: Yah.

Clai: What I get from what you're saying there, what you said to Iris and talking to Nicole is this: I feel I'm realizing that usually my attempts

come from a place, it's coming from my mind, saying: You should be doing this, you should be doing that. I--It's accusing me with no results. And I get from what you're saying that that is very--that's the--the wrong place to Work from entirely. You really--

MR. NYLAND: Yes, I'm afraid so.

Clai: You--you use those kind--

MR. NYLAND: Because why do you say it should? The acceptance of yourself indicates that it cannot be anything else. Moreover, this kind of "you should do this" is only good to chastise yourself, so that perhaps in such a condition there is a possibility of seeing things a little differently. But even then you are dependent on a question of openness for yourself to be able to be affected by that what, I say sometimes, has to come from the outside trying to wake you up. There is within a person always this kind of a desire that he could wake up, but there is such a layer of all kind of cultural things that it is practically impossible to make itself known.

When I talk about the openness, I open myself up with all the different things that I have. As it were I try to--to cut it, to cut it open, like when I'm--I'm looking for the kernel in a--in a fruit I cut open the flesh and then it opens up and there it is. Openness is very much like that. I want to be open to that what could affect me. And I want to be affected in that what is my own reality. But if I say "you should", I talk to that what is covering it up. And that makes no sense at all because that doesn't listen to me.

My inside reality of myself, my essential essence can listen to me because it still has that property. Otherwise there is nothing else that will listen to me, except when I make the little 'I' - then that will listen to me. But I make that in the image of something that it can listen. Other-

wise there is no hope. I hope you understand that because the shu--the "should" is an entirely acquired characteristic.

Clai: It's -- It's really I see now how it's--it's so wrong. I've been doing it for so long. But to be more complete, to strive to just be more complete, is that--is that right?

MR. NYLAND: Well, that is right and I gave that task to Iris to be--

Clai: Then--

MR. NYLAND: --more complete because she was a little super--too superficial.

Clai: In what you're doing, no matter what it is what you're do--

MR. NYLAND: It doesn't matter what you do provided your totality of the personality can be there.

Clai: And you have a wish at that moment to be more complete?

MR. NYLAND: That is right. If you have then the wish, there is more of a possibility that the little 'I' can continue to exist because that what the personality is at that time is much more united. And that is in--to its favor for the little 'I' to be able to exist.

I've said several times, when an 'I' starts to exist or you create it and you want it to do, as it were, Work, and it finds you in a chaotic condition, the little 'I' simply disappears. It doesn't want to do anything. I said once, when it sees you it says: Where am I? I'm probably at the wrong address - and, as it were, the little 'I' goes home again. There's no interest. A little 'I' has no interested--has no interest in a person who is so divided among himself.

Nicole: Mr. Nyland, you still have to make the effort even if you are in a more complete or more whole-- You still have to make the effort to try to wake up.

MR. NYLAND: I'm afraid so because God will not come to you. All He will

say, to notice you: I hope he will Work. Sometimes I say it is necessary for a man to go to the bridge. For us it means go through DO-RE-MI before God will come - and even then God does not come across the bridge. I have to go across the bridge. Then He will help me because I make that attempt. Going across the bridge means I go against that what is now interfering or what is an obstacle. That means for mu--me my Work of being attentive to that what I see as being in the way. When I clear it away like debris, then God sees that I am Working. And I make a step on the bridge hesitantly, but with all that I can I want to overbridge something that is myself. And that is recognized. Then I say God could come.

Sometimes I've said, in the building of a Kesdjanian body God comes by and notices that I am there. But He doesn't come in, because I'm not sufficiently prepared as yet for Him to come into my room. But when I build a Soul, God will enter because it means when I build a Soul, I already am so far removed from what I used to be and I have sacrificed enough of my self-love and vanity that He then is willing to recognize me. He will come in at that time.

Other things that you have in mind.

Shelley Tincher: Mr. Nyland?

MR. NYLAND: Yah?

Shelley: It's Shelley Tincher.

MR. NYLAND: Who?

Shelley: Shelley Tincher.

MR. NYLAND: Yes, Shelley.

Shelley: I have an ex--I had an experience Saturday which seems related. I had--I had sort of like a mental craving to Work. I really wanted to Work and I was in a very open place. So all morning I made repeated attempts and

by the af--afternoon I felt mentally exhausted. My same part of me that had been craving was like exhausted.

MR. NYLAND: It's like Clai, isn't it? When you tell yourself you should.

Shelley: No, it wasn't like I should. It was like I really wanted to. It's like something in me wanted to be satisfied.

MR. NYLAND: Yes, that means you are concentrating on something of yourself.

Shelley: (No--)

MR. NYLAND: It's quite--it's quite the opposite from being open.

Shelley: Oh. The rest--the rest of the experience was that I--I--at that time I no longer wanted to Work. I wanted to be as simple as possible the rest of the afternoon.

MR. NYLAND: I think that is right that you want to become simple because you s--you know that the complicated way in which you went about it did not help you.

Shelley: Yes, sir.

MR. NYLAND: This is right. The tiredness is the wrong thing. If it does come, you know you're on the wrong road. Many times it is something that I would wish to come, then I sit quiet, I hope it will come. But I prepare that it will come. The preparation of that what I wish then to be there, when it does come, is--I call a light within me. The parable of the bridegroom and the foolish and the wise virgin, keeping a light burning until the bridegroom comes. Then He can call me and I will go in to Heaven.

Shelley: Yes, sir.

MR. NYLAND: You understand that?

Shelley: Well then, when--when I get this--this feeling or this certain craving, that is not a good time to Work.

MR. NYLAND: I think it is a good time to Work provided you can regulate it

sufficiently that you don't u--want to use all the energy as represented by the craving. And you cannot use too much energy when you are doing very simple things. All you have to do is to walk or lift up things or sit down and get up, or mo--make some movement with your arms, but useful movements, not just make a movement, but do dishes or walk around the bed and make it, or talk to a cat, or cut off a piece of bread. Such things, you see. Much and much more sim--much more simple than many people try to do. They always will go over into something so complicated that they are immediately lost and it is of so little use.

Shelley: Yes, sir. Thank you.

MR. NYLAND: All right.

John Goldman: Mr. Nyland?

MR. NYLAND: Yah?

John: It's--Monday it seemed that I was ready to hear something that you said at the meeting and to use it. And I changed--it added another dimension to my attempts - and it was the realization of myself existing. And it seemed to me that I had had something which seemed a realization that had occurred in the--in the past. I hadn't recognized it. But it--it was something that I could try to attempt to have.

MR. NYLAND: Well, don't go off on the deep end, now. As soon as you start to call it another dimension I get a little afraid.

John: It's--it's that I had not recognized this and had it as part of my Work before.

MR. NYLAND: And maybe it doesn't belong to it at all. Don't try to define it. Work is only realization of yourself existing and, as a result, giving you information. I accept myself as I exist and whatever I do, I do. And with that I feed little 'I' by having that wish to be continued in such a

manner that this 'I' is keeping on observing me. And that is the process. Now if I want to change my activity to see if this little 'I' can continue to exist as a result of my wish, I keep on wishing. But sometimes the amount of activity that I would become engaged in simply precludes all possibility of any kind of energy going to the formation of little 'I'. So I know then that I--I have to stop.

I'm in a conversation. I start out with saying "Good morning" and somehow or other I hear it, and something of me is there. Then there is a question: "How are you?" It starts in me another kind of a thought because I was still busy with the "Good morning" and I still was busy with myself. But someone asks, "How are you?" I have to think. What will I say? "Oh, I'm all right"? Or should I say nothing at all? Or should I say, "Why do you ask?" All of that requires mental energy of my thought. And I'm liable to forget at that moment that I've set out with the idea of trying to remain awake or the idea of having a wish which then would create this little 'I', and the little 'I' is gone. I notice it is gone. I don't really know when it went. I know I have fallen asleep but I remember now that I have been awake, that I must have fallen asleep unnoticed. Now I remember that I am asleep. Now I make an--again an attempt, and I say again, "Good morning." But now something of me is present to that. It is stronger because I do it now intentionally, already prepared for the possibility that someone else will say, "How are you?"

You understand what I mean now? Who was it?

John: John Goldman.

MR. NYLAND: Do you understand what I mean now?

John: I'm not sure.

MR. NYLAND: You make it too complicated - you understand that?

John: Maybe, except that--

MR. NYLAND: Accept it from me that you are making it too complicated. Will you do that? Just have a belief that it is true what I'm telling you. All right? And now try to Work very simple. All right? Get your mind a little bit reduced in activity. So little is necessary for the wish to Work; just a little concept of clarity. The rest is dependent on your emotion or your feeling state. All right?

John: Yes.

MR. NYLAND: Okay.

Richard Lipton: Mr. Nyland?

MR. NYLAND: Yah.

Richard: I seem to be in a state of at times trying to avoid the responsibility of Working. And I'm getting a little scared of it because I wrote down once quite a long time ago three things: Gurdjieff's description of the disease of tomorrow and two things that Edgar Cayce said about knowledge not being lived is sin, and Karma being dependent upon what one does about what one becomes aware of. And I've become aware of an awful lot, but I'm not doing enough.

MR. NYLAND: No, are you really aware? I doubt it. You're not impartial to what you observe.

Richard: I mean--but in terms of--

MR. NYLAND: In terms of Gurdjieff.

Richard: Well, in terms of knowing certain things.

MR. NYLAND: You know things?

Richard: Yes.

MR. NYLAND: But do you know it in an absolute sense?

Richard: No.

MR. NYLAND: That's what I mean. You're not aware. Again you are too complicated with a variety of different things. Stick to one thing. That is, something that is like this little 'I' observing you and giving you information. That's all. Never mind Cayce, never mind Karma. It has nothing to do with it at the present time. And the disease of tomorrow - Gurdjieff simply says: Do it today. That's what the disease of tomorrow means. Don't postpone it. When he says do it today, it means Work. It means create little 'I', if you know what is meant by it, and make it function. And you are the object of that observation as you are busy. And there is an observation process related from that what is the little 'I' to your physical activity. And start with that. Just the physical activity of walking, just a little bit of a posture when you are by yourself, how you stand, that you stand, the question of gestures which many times are quite habitual, the question of - we call it - an expression on your face, which to some extent of course is like a movement, and also sometimes we use tone of voice - the tonality, my voice speaking, creating a vibration in my throat, but which then reminds me that this body, being now in a condition of speaking, that the little 'I' can become aware of myself as I am.

Try these things. You haven't done it. You don't know enough about it. You skirmish around with a couple of tones--a couple of ideas. You have not Worked. You have not made an honest attempt. That's at least my impression.

How long have you been coming.

Richard: A long time.

MR. NYLAND: Yah? Have you honestly Worked?

Richard: I have. I have honestly Worked when there was a feeling that I wished to Work. And I have feelings about Work.

MR. NYLAND: Then Work when you have a wish and don't worry about it when you don't have a wish. After some time you will wish more because you will see yourself as not wishing. And that you don't wish. All right?

Richard: All right.

MR. NYLAND: Good.

Bob Sollod: Mr. Nyland?

MR. NYLAND: Yah?

Bob: (Bob Sollod.)

MR. NYLAND: Who?

Bob: Bob Sollod.

MR. NYLAND: Yes, Bob.

Bob: A way of Work has been opening up for me. It's based more on a--a real wish to be in a higher--to live on a higher level. This wish I've felt at music at times recently, and on two occasions when I wanted to Work, this wish was available for me. And it was like a shortcut because it was a much less round about way and--of--of creating an awareness.

MR. NYLAND: It's quite right, Bob. And don't think about that at all. When it is there and it is that shortcut for you, it can be sometimes so short that it is almost simultaneous to having the wish. It creates in you a very definite experience in which knowledge and feeling is combined. And the result for yourself is quite deep. And you have to adhere to that and not further question it and not trying to define it.

Bob: Is it something as a way of Working that I can hope would exist in the future?

MR. NYLAND: It will exist in the future and for the time being you can use it in the feeling and developing that. It will require, on the part of the feeling, the inclusion of caring for life in many different forms. After

some time, it will be connected with an intellectual development and then it will go parallel.

All right?

Bob: Yes.

MR. NYLAND: Is it the end?

Bill: Yes.

MR. NYLAND: Bitter as it is. Okay.

Good night, everybody. Next week, I hope, see you again. Don't forget what I started to say in the beginning.

Good night.

END TAPE

Transcribed: Victor Sirelson
Rough: Joan Cattabiani
1st Proof: Stephanie Sable
2nd Proof: Naomi Friedman
3rd Proof: Pam Durr
4th Proof &
Final Type: Lenore Beach